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SERMON

Preached at the

ANNIVERSARY MEETING

OF THE



ETON-SCHOLARS,

At St. Mary le Bow, on November 18. 1679.

By THOMAS HORN, Fellow
of King's-College in Cambridge, and
Chaplain to the Right Honourable
HENRY, Earl of St Albans.

Published at the request of the Stewards.

London, Printed for Samuel Carr, at the King's-
Head in St. Paul's Church-yard, 1680.

22. 10. 22

A

SERMON

Preached at the

ANNUARY MEETING

OF THE

ETON-SCHOLARS

At St. Martin's, on November 18. 1872.

By THE REV. JOHN N. TILLOW
of King's College, Cambridge, and
Chaplain to the Right Honorable
HENRY, Earl of Shaftesbury.

Published at the request of the Students.

London, Printed for Samuel Davis, at the Eagle,
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PROV. 22. 6.

Train up a Child in the way that he should go, and when he is old, he will not depart from it.

IT is delightful not only to me, but, I believe also, to every one of you (worthy fellow Scholars, as you have lately given me leave to call you) to behold the luster of this solemn day: The intent of it is so commendable, the circumstances so harmonious and beautiful. Behold how good and pleasant a thing it is to see Brethren to dwell together in Unity! So many Brethren of one fruitful Mother, the Daughter of a King! to see them so well united to pay their Gratitude and Honour to that Parent in the face of the World! (a work so becoming her Children) especially to see them begin with a dutiful acknowledgment to the great God, in whom all gratitude should terminate! a design so worthy the nurture of our pious Mother. I was glad (as the Royal Prophet speaks) when they said unto me, Let us go into the house of the Lord: glad to see that thither the Tribes

go up to give thanks to the Name of the Lord. And now since you have assembled and met together to render God thanks for that blessing of Education, and all other benefits that we have received at his hands, and to beg his blessing upon us; I hope this pious Beginning will give an auspicious influence upon the following part of your Solemnity. Especially seeing that you seem to revive in some measure the Primitive Feasts of Charity. I intend therefore to improve, as much as I can, these your Religious and grateful purposes, by offering to your consideration some of those blessed advantages which a careful Education affords, according to the intent of the Text; that you may more effectually pursue your design of being in this House of God, rendring to him all the Glory of all the gains you have made in that *Royal Seat of Literature.*

When *Solomon* says, *Train up a Child in the way that he should go*, we may understand the catechising and informing him in the way of Religion, in which every one should go: And also the training him up in other profitable Learning and Skill suitable to his state, his capacity, his way of life that he is to follow, as the Margin says, *in his way.* By training him up when a *Child*, he seems to mean the taking the first opportunities of infusing into him each part of Wisdom, as soon as he appears capable of receiving it. And to encourage

rage the Parent in this care of his Child, he adds, and when he is old he will not depart from it. The weight of which seems to consist in this, That the advantages of Education are unquestionably great, so great, that the duration of them is as much as need be added for encouragement; for who is so solicitous about the continuance of a trifle? But as any thing appears valuable, our fears of the losing it are anxious, and our thoughts are busie about the preservation of it, so that the greater the benefits of Education appear, there is the more force in that consideration, that they will last 'till old Age. Wherefore the more fully I can represent the advantages of Education, first in *Religion*, and then also in *other commendable knowledge*, especially when it is *early*; the more fully will both the Exhortation of the Text, and the Argument of it be answered, and the design of our being here satisfied.

And as we have begun our Solemnity with God, *First Part.* so let us take our first considerations from him, who is the Fountain of all Wisdom, and whose Fear is the beginning of it.

1. First, The teaching us to remember our Creator in the days of our Youth, lays that great Foundation of Wisdom, The designing a good end of all our life, the preferring the best End, and prudence to choose and pursue the directest means to that

that End; lest we should snatch up vile designs; or live we know not why, or ramble in our pursuit of that which is good. This makes all our Actions regular and uniform, tending all to the glory of the Creator, as the circumference of an Arch to the Center, which is both the beauty and strength of it, under all pressures. This persuades us to value our time, and improve all our Powers with care, as Talents once to be accounted for. It teaches us to request comfortably the blessing of God upon all our endeavours, that Dew of Heaven that enriches all. And when we succeed, it invites us to return all to his honour; which makes the knowledge of nature, and all other skill, truly useful, subservient to a great purpose, and sanctifies all our temporal Affairs.

2. Secondly, 'Tis of great use through all our life to have the Foundation of Religion (the Christian especially) laid even; because the more lofty and magnificent the Building is, the more remarkable a flaw in the top, does a little error in the Foundation make. They that have been taught the great ends of Religion, who know which are the weightier matters of the Law of God, and which are the less weighty, which are to be preferred, which are to be subservient to a farther end; will not be scrupulous, or troublesome to themselves, and the World about *Mint*, and *Cumin*, and neglect *Judgment*, *Mercy*, and *Faith*. They will

will not be led away with any Religious pretence that overthrows the grand Ends of true Religion; and his full wicked and secular Design: They will be apt to search the Scriptures for that End for which they were written, which brings them to the Native sense, and pious use of them in their life and conversation. This will not let them dare to vex any portion of Sacred Writing, wresting it to serve a turn, and keep up the opposition of Doctrine, falsely so called. Finally, this prevents dishonourable thoughts of God, and the superstitions, or presumptions, consequent thereto.

3. Thirdly, The initiating Youth in the Principles, and using them to the practice of Religion, is the most approved Antidote against the infections of bad conversation, and other manifold Temptations; which a young Man meets with when he first enters into the World. And he had need *put on the whole Armour of God* to stand against so many importunate persuasions, so many bad Examples, such secret allurements to wickedness: He had need be well persuaded of the value of Innocence and excellence of Piety: He had need be fully resolved in his Heart not to depart from the fear of his God, lest the rampant importunities of profane wretches in their full cry, silence the softer whispers of his Conscience. For how cheap a prey is a young unsettled Man! How soon is he run down by an unruly sort of talk; and

forced to shelter his Modesty from the imperious rebukes of a frolick Humour, by entring in, and being one of the Herd! But he only is armed against these assaults, whose mind is filled beforehand with the bright *Idea's* of God and Goodness, and whose Heart is engaged with the love of them.

4. The laying a good Foundation of Religion at first, renders the Man useful to others, obedient to Superiours, profitable to Church and State, peaceable, just in his Dealings, meek and courteous in his Converse, charitable in his Thoughts and Words, of Things and Persons, steady in that Station in which God has placed him, without breaking the Harmony of the World, conscientious and industrious in his proper Calling. It fills the Mind with large benevolous Thoughts, good Desires towards all, and an aim at public Good in all he does. You your selves are a great commendation to Education in the work of this day. 'Tis a credit to our School, the very Design upon which you meet, such benign public thoughts are a sweet Fruit of good nurture, and I hope there will more of it ripen every day; that we may once be full of Goodness and Charity, as now of sower humour and Religious spight. Would to God that happy day would once arise, when Men would use so much Charity, as to permit the old wounds in the Body of Christ to heal, and not industriously pierce

pierce his Hands and Feet, and Side afresh! That the solid Duties of Humility and Christian love would rise, while pride and variance were con-
 jured down into the darkness from whence they came; that we might learn *with one mind, and one mouth to glorifie God!* If ever God will be pleased to grant that desireable Blessing; the Seeds of it seem to be lodged in places of good Education. And such designs as these are the promising Bud-
 dings forth of Peace. However, let us do our utmost, and fear we not, but that God will bless us in it. For 'tis said of the Peace of *Jerusalem,*
They shall prosper that love thee. *Psal. 123. 6.*

5. That which enlivens all human endeavours, and is the greatest encouragement to Parents, to take care of the pious Institution of their Children in the fear of the Lord, is this, That the Dedication of their first years to the honour of God, shrouds them under the shadow of his Wings; 'tis a waving their first Fruits of their days before the Lord, which blesses all the rest; for he has given us illustrious Testimonies of his kind acceptance of such Oblations, and of his Blessing upon them. When *Samuel's* Mother had by Prayer obtained him of the Lord, she devoted the Child gratefully to him. *For this Child, said she, I prayed, and the Lord hath given me my Petition, which I asked of him; therefore also have I lent him unto the Lord as long as he liveth: He shall be lent unto the Lord.* *1 Sam. 1. 27, 28.*

was as kindly received: For though *Samuel* were not of that Sacred Tribe; which God had chosen to minister in Holy things (being descended from *Ephraim*) and therefore had no Right to stand before the Lord in the Tabernacle; though his Mother seems not to have received any Command to bring him to the Tabernacle; though nothing appears but her pious Gratitude; yet this was so well pleasing to God; that he wore his Linnen Ephod, and ministred before the Lord. So blessed was the Child, that he is said to be in *Favour both with God and Man*. So much was he in God's favour, that while he was a Child, God conversed with him from Heaven, that he revealed to him then his great secret Counsel of destroying the sacred Family of *Eli*, and he made him his Priest, and great Prophet, and Judge of his People. There was no command for building the Schools of the Prophets; but there was a good and Religious design in it, and God so well accepted of it, that his holy Spirit overshadowed them, and they received the Gift of Prophecy frequently; and seldom was there a Prophet but out of these Colleges. Religious Education is a Consecration of Children; a returning them to the hand that gave them: Which pious intention being so acceptable to the *Father of Lights*, the Giver of every good and perfect Gift, puts them into the likeliest way of that Heavenly Benediction,

tion, which gives the increase to the plantings and waterings of Men.

This last Consideration is therefore of more *Second Part* moment, because if we pass to the Second sort of advantages of good Education, *viz.* the improvement of our natural Faculties, and adorning them with Sciences and Arts: This Heavenly influence goes thither too, and meets our Industry; it overshadows all Learned Education, it facilitates and accomplishes that. Wherefore as we enter into this second Head, let us not leave behind us the last Consideration.

It has not pleased the Wisdom of the Creator to give us the power of adding much to the Body, there is little for Discipline to do there; and that is only in such motions as the Mind has the guidance of. We cannot alter the pulse of the Heart, we cannot change our Complexion, nor give our Bodies another Constitution: *We cannot add a Cubit to our stature, nor make one Hair white or black.* But though his Wisdom has not made us improvable in that part in which we resemble Beasts; yet his good Providence has made us exceedingly capable of improvement there where we are like himself. We may add Cubits, great additions of knowledge to the Mind; its constitution and temper is capable of great amendments; of rough it may be made smooth and pliable; its vehement Inclinations

nations moderated, its wanderings regulated, and brought into good order. The very first appearance that the Soul makes, is in a capacity of receiving increase; which excellent things (the excellency and honour of Man) are the Fruits of a prudent and manly Education, which I intend to represent more particularly.

But, as I said, we must not forget that influence which Religious nurture, and the Divine blessing, has even upon the improvements of the natural Powers in the ways of Learning, and all useful and commendable knowledge in the World.

God himself pleading with *Job*; puts this question, *Job* 38. 36. *Who hath put Wisdom in the inward parts? Or who hath given Understanding to the Heart?* Solomon, who ex-

horts to educate Children, answers thus, *Prov.* 2. 6. *The Lord giveth Wisdom.* There is a Spirit in Man, says *Elibu*, and the inspiration of the Almighty giveth Understanding. God gave to the four Children which the King of *Babylon* brought up,

Dan. 1. 17. *Knowledge, and skill in all Learning and Understanding.* Solomon after his improvements under the care of his Father, (a wise and religious Ruler) received a mighty addition of Wisdom, of skill in Government, and natural knowledge by his Prayer, who still recommends Education. The skill of the Husbandman and the Artificer, the Art of Trafficking, and the power of gathering Riches, the conduct of Warriours is from the same Blessing

on the Labours of Men. *Doth the Plowman Plow* *Isa. 28. 24.*
all day to Sow? Doth he open and break the Clods of his
Ground? Says the Almighty in Isaiah. Who taught
him the way? His God doth instruct him to discretion, *Vers. 26.*
and doth teach him. God likewise changes his
 People of *Israel*, lest when they enter into the
 good Land, and dispossess their Enemies, and
 grow Rich, they should say in their Hearts, *My* *Dent. 8. 17,*
Power, and the might of my Hand, hath gotten me *18.*
this Wealth: But thou shalt remember the Lord thy God,
for it is he that giveth thee Power to get Wealth. The
 wisdom of the Captains, the valour of the Sol-
 diers, the victory in the day of Battel, the power
 of getting Riches when they were settled, came
 all from the same bountiful hand. There is an
 imperceptible Spring that guides our motions, and
 secretly gives speed and happiness even to our
 thoughts. And though the Operation be smooth
 and silent, yet it is not therefore the less power-
 ful; for the mightiest Operations are most unob-
 servable. Our blessed Saviour speaking of the
 Spirit of Regeneration, compares it to a breath
 of Wind, of which one cannot tell whence it cometh *John 3. 8.*
and whither it goeth: One cannot say, lo! here it
comes, or lo! there it goes: We cannot see at
what passage the good thought entred, nor ob-
serve how the good Spirit infuses a pious desire;
so is every one that is born of the Spirit. The Power
 by which the Gospel conquered Nations, and
 sub-

subdued mighty Kings, was not a boisterous force, but a calm might : *The Kingdom of Heaven cometh not by Observation.* The great ruling Powers in nature are as undiscernable in their way, as irresistible. We see the Sun-shine, and we feel indeed his warmth; but we discern not how he enters into the Bowels of the Earth; how his little Atoms steal into the secret pores of Plants; how he impregnates Nature with new life. He seems to our Eye to stand still, when he *cometh forth like a Bridegroom out of his Chamber, and rejoyceth as a strong Man to run his Race,* and works wondrous things as he goes. We feel not how our own Spirits move, how they start and fly as quick as we think, from one end of our Nerves to the other: If we say go, they are gone, and our Limbs are moved; but how, we know not: We do not feel them run, we cannot find their Channels and Posts, we cannot discern the meaning of our Commands over them, how they reach them, and are applied to them: Neither are the Springs of our own thoughts apparent to Observation. So undiscernable, and so puissant is the blessing of God on the studies and labours of Men. How else came it into the Plowman's mind to venture the first Experiment of flinging his Corn away into the Dirt? What skill in the Laws of Nature, what Rules in Logic would assure him, that he should see a rewarding Resurrection
of

of it again, any more than if he sowed a Pearl, or a Diamond? He did not learn it from the springing of the scattered Seeds of the first voluntary Crop of the Earth; for these are but *as the Grass* *Psal. 129.* upon the House tops, which withereth before it groweth 6, 7. up, wherewith the Mower filleth not his hand, nor he that bindeth sheaves his bosom. It was his God that did first instruct him to Discretion, and did teach him. From whence else came the Invention of the many unaccountable Medicines in Physic? The many Arts which Men seem rather to have stumbled on by chance, than found by strength of Reason and Method? Such as the Notes in Music, Printing, Prospective Glasses, and the like? Whence comes it to pass that one Age is Learned, and another Dark? Or how came this days public thought into your minds, passed by, by so many of our Predecessors? There is an unseen Hand that guides all our thoughts and reasonings, which gives you your powers to manage your Studies, Trades, and Business; which over-rules the success of all, and orders them to your private, and the public ends, as God pleases.

While this unseen Spring moves in our setting out, and all the course of our Life, the effects of careful Institution of Children are very great and useful; and will appear in some measure in these following instances.

1. For first, Discipline teaches them to learn to live by Government, to gain some sway over their own desires; it keeps them within compass, and in order, which puts a manliness into the Mind, and a good composure in their Thoughts. The very disusing them from the fond Caresses of home, from the tenderness of the Parent, and the compliance of the House, which makes them peevish and untoward in their Humour, unsatiable in their Desires, cross and unruly, and lays the Foundation of a miserable life; the very disusing them, I say, from these expectations, reaches them to content themselves with less, and inures them by little and little to self-denial, one of the happiest portions in this life. The fear of a watchful Eye over them, takes away that negligent looseness of Spirit which is apt to sway in that Age, and begets Care and Observation. They are apt also through fear to grow quick in observing the measures of Justice and Equity; because they quickly feel the smart of the contrary in their Governor; and are ready enough to complain of it; and because also their own Injuries are frequently called to an account.

2. Good Education lays the Principles of sound Knowledge, which though small at first, at last becomes great and useful. The Masters leading their Observation, as they read of great examples, and wise sayings; their illustrating and helping them

them to gather into their Store-houses profitable Propositions, instilling also frequently their own good Counsels, furnishes them with a greater Treasure than themselves are aware of; for though the Seeds be little, and scarce resemble the after-Fruit, yet they increase and branch forth, as their Reason grows, and what seems to lie buried at first, and unobserved even by themselves, sprouts forth of it self afterwards. And opportunity awakens the Memory, and shews the usefulness of the Note; as a Proposition in *Mathematics* gives a clearer sight of the fulness of an *Axiom*, which at first reading seemed to have little in it. And this is the more advantagious, by reason of a certain strange, but natural readiness in Men, to remember the first impressions of their Childhood; in so much that the things which we heard or saw when we were Children, return more quickly to our thoughts oftentimes, than what we met with but a few days since.

3. That which fructifies all the Knowledge they have got, and is of more profit than the bare stock gained at School, is the enlarging and strengthening the faculties of the Soul, the empowering her to increase her Treasure farther. As in learning to Write, we value not the Copies we have written out, we scarce ever cast an Eye upon them afterwards. That which we aimed at was the dextrous use of the Hand, by which we

are able easily to do much more; so 'tis likewise the growth of the faculties that is the chief improvement of Education, by which the Mind is able to enrich her self; though her former stock should be lost.

The setting the Mind constantly upon Employment, teaches a Man afterward to fix upon business. The not suffering his Childhood to taste of idleness; but keeping him constantly going on, at last makes Labour as delightful as Play; partly by the power of custom, partly by the pleasure of gaining little victories over things that were difficult, by Commendations, by Emulations, and Triumphs over others, and a taste of some sweetness in Knowledge.

Again, the frequent change of their Work, does both make the Labour easie (one being a recreation to the other) and that change also makes a Man afterward more ready to turn himself quickly to the suddain importunities, and various changes of Affairs.

The care that is used in examining the expressions of Authors, and every little thing in a Word, till the meaning be hit exactly; teaches them to do the same afterward, to dive more readily into the minutes of business, and to let nothing pass.

The very agitation of the Mind makes its faculties lusty and healthy. The exercise of the fancy teaches

teaches it to open its Wings and flutter, and then to venture from shorter to more large and bold flights, 'till at last it soars freely and loftily, and looks upon things, the Prospect opening it self endlessly to the imagination as she passes on, and giving the Mind an opportunity of viewing the varieties of the World, and of comparing things, and surveying their similitudes and differences, 'till at length by little degrees we learn in the operations of the fancy, to judge.

The using Children to gather Observations, is one of the first occasions of kindling a love of Learning. For thereby they see they have done something, and rejoyce in their strength, they compute their Gains, and look upon their Wealth, and learn to hoard up, and grow into a generous covetousness after more; and when that design once grows into them, Industry and Vigilance carry on the Work apace. Especially when the manly reasonable Invention begins to open like the breaking forth of the Morning: When the Soul examines her stores, and finds some Reasonings glittering like Jewels upon the entrance of light into a dark Room, and she rejoyces to find a Treasure within her self, which she never dream'd of.

Finally, the frequent correction of the Errors of Invention, teaches both to observe the indecencies of the fancy in her flights, and also to
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examin her own steps exactly, to go back and consider all over again, to observe what occasioned her mistakes, and how to prevent them for the future. This use teaches us afterwards to correct our own reasonings, and put our thoughts in order, and to try in what method we may more easily expedite our doubts, and find out truth, when we enter into deeper searches; a thing of wonderful use in all our following progress in Knowledge. And on these two last Considerations vast things depend.

It is not improbable, that that mighty difference which we see between the famous Men of the World, and others, proceeds not so much from the natural Parts which they brought into the World, as first from a felicity in well placing a few early thoughts upon some noble design, which inflamed their Spirits, reigned in all their thoughts, and infused an earnest care of pursuing their beloved end: And then, secondly, from an exact Observation of their own steps, which settled them in good methods of considering and reasoning. The famous *Henry Stevens* says of himself, That while he was a Boy, he fell in love with the *Greek Tongue*, so fond and amorous he was, (so he expresses himself) that he courted it day and night with all the importunity, care, and address that he could possibly. And how much he gained upon that difficult uncertain Dame, his *Thesaurus*
Grace

Græcæ linguae, and other Labours witness to the World. Tully seems to have lighted, when young, upon some such glorious thought as this, that Rome might as well out-do Athens in Eloquence, as her and the rest of the World in other great things; for he is very often touching upon the string, and his design of the glory of Eloquence was reigning in him very early; for his Book of *Rhetorical Invention* was written when he was little above Twenty years old. *Demosthenes*, (whom Tully particularly emulated) was, before him, smitten with the like thought, by hearing an excellent Oration, to which his Master carried him when he was a Boy, and one it seems of no excellent Parts, but mightily set upon a design in a lucky hour. And this became to him quickness, invention, and eloquence. Of late days the great *De Cartes* was blest in his youth with an unsatiable desire after Philosophy, and in all things clear evidence of truth. In order thereto, one of his fruitful thoughts was the keeping his reason true to her Work; the care of proceeding methodically and steadily in all his Meditations. And his constancy in this one care produced excellent Fruits in him, before he wrote himself Man. As if, when it pleases Almighty God to produce some glorious Lights in the World, he need only to put a good quality of motion into great Orbs of dark and sluggish Matter, fixing some Laws to be

be observed in all their motions: And immediately the *Vortices* go on with the Work themselves, as if they were inspired, and taken with the design: They sort themselves and gather together their lucid parts in heaps at their Centers, and forthwith there appear glorious Lights, and all is transparent from the bottoms to the vast Superficies. As if one great Man differed from another great Man in Glory, according as one chose a greater, the other a lesser Sphere to move in, together with the different celerities and *conatus* that were put into them. As suppose, one youth lighting upon a pleasant conceit, and meeting applause and smiles, pleases himself, and being taken with it, plays with the ambition of the like wit, and spins in that narrow Circle all his days, and never goes beyond it. Another designs a more noble study, but still is streightned by selfishness, and vain-glory. Another aims at the best part of knowledge, and designs it the glory of his God, and the good of Men, and moves in a large Sphere, and shines with a greater luster, and a more commending influence.

And in this respect the places of public Education have an advantage above the private, that they afford fairer opportunities of kindling and cherishing these great designs. I need not trouble you with the envious comparison; for, allowing that private places are in some respects safer,

viz. by reason of a narrower inspection than the larger, &c. yet it must be allowed, that private Schools usually fare best, under the care of such who have brought with them the experience of their public nurture, and moreover public and Royal Encouragements draw to those places Men of greater skill. But, letting that alone, this is that which I aim at, That the sparks that would go out of themselves for want of Fuel, or be suffocated in too narrow a compass, have larger play here, and more encouragement to feed their Flame. Here we have opportunities of comparing our own endeavours with others, of polishing our selves by them that do better, of raising our hopes by seeing others whom we seem to gain upon. The emulations here are more frequent among our equals, and the success of Battels being uncertain, sometimes we are flusht with a Victory, and anon ashamed a little by the cross chance of War. So Industry is kept up between Glory and Shame. And these ingenuous strifes turn the Toil into Play :

— *Studio fallente laborem.*

In public places also the Contentions are more warm, for here the Victories on the one hand are more open and conspicuous, and so more desirable; and on the other hand the shame more

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dread-

dreadful. For, to these youthful combatants, 'tis as if either the Senate were decreeing them a Triumph, and the neighbouring States were to send them in their *aurum coronarium*; or else they were to be led in scorn behind their insulting Enemies Chariot.

Gen. 30. 37,
38, &c.

There are two special advantages of this kind, almost proper to the place of our Education, designed questionless by the Religious Wisdom of our Royal Founder for our good; whose design seems a little to resemble the policy of that great Shepherd *Jacob*, by which he gain'd the stronger Lambs. For first we were placed in a retirement from the World, and yet in the midst of an eminent Society, adorned with Learned Men, and grave Divines, who (besides their good Counsels they may instil, their oversight of the youth, the reverence they infuse into them, the encouragements they can give to the pregnant and virtuous, and checks to the lazy and extravagant) afford also by their presence and example, a lively influence to them that are to be brought up there; who beholding every day something of goodness to be imitated, of excellency to be admired, are apt to desire and endeavour to be like them. They see that in its perfection which they are labouring after, which is a ready way to put that Spring into their young heads which I have been speaking of, that

that sets them on work. There also they have before them an excellent pattern of Unity. Secondly, the Royal Founder designing his School partly for *Collegiats*, and partly for others indifferently, the former (whose hopes necessitate them to a greater Industry than ordinary) are helps to the latter, for their industry spurs on the rest. And in a large number of Persons of different parts, 'tis much if there be not one Egregious, who will put Life and Spirit into the whole Company. Which is the more likely to take effect for this reason, because 'tis natural for all of them, from one end to the other, to observe who is the leading lad; he is their Master of boasting, they rejoyce in him, they speak of him with bragging wherever they go.

These are some of the advantages of Education *Third Part.* in Religion, and other Knowledge, all which in the *Third* place turn to a greater account, the more early Children are imbued therein, whether we consider,

1. First, The gaining of Time, which so insensibly passes, and so irresistibly, that all the Powers in nature can neither command, nor oblige a moment of it to stand still for us, and when it is past, is impossible to be purchased again; the

loss of which is lamented most heartily by the wisest of Men. And no wonder, since the whole Portion that is allotted to any of us, is so short for the business we have to do in't, that there is little to spare for the quickest Man. Now the sooner we begin, the greater improvements may be timely made; and when we are fitted early for the business of life, the longer time we have of making good use thereof. Instruction comes too late when we are going out of the World, or when we should be using of it.

2. As for Religious Education, 'tis necessary to begin that early, because of the evil Inclinations which proceed from the corruption of our Nature; for let us begin as soon as we can, Nature is before-hand with us: Wherefore we have no reason to give her more advantage against us by delay. The Weeds need not be sown, you need not Plow, nor manure the Ground for them: 'Tis but letting them alone, and they rise and spread apace, as if they had an original Right to the Ground, and the very dirtiness of the Earth were their Seed: So that wickedness comes up so fast, and so soon grows into rank Habits; that as 'tis impossible totally to prevent its being, so 'tis very difficult to prevent its quick growth, soon enough to overcome it. Religion

wants.

wants a cultivated Ground, and an extraordinary Seed; and much of that (when 'tis sown) is apt to be scattered by the way, or devoured by the Fowls of the Air, or choaked by Thorns, or withered by Heat. 'Tis a tender Seed, subject to sundry injuries, none of which Sin is liable to. There needs no care to be wicked, nor serious thought, nor wise consideration; the abandoning all thought of what one does, gives it increase.

3. Early nurture of Children in Religion is necessary, because of the evil Examples, and treacherous Instruction, which they are otherwise apt to be misled by, after which all better Institution becomes feeble and useless, for what good is to be done with a Lad, after a corrupt Nature has been made worse by Art? After he has fallen into the Education of a Slave, or the management of the impious Hangby's of the Family, who instruct their young Master in Pride, and swell his Heart with the expectation of an Estate, 'till they have made him impregnable against the fear of God, and all prudent Advice; lest he should grow wise, and good enough to discard them? But if you begin betimes to plant pious Principles into the Child; before he be misimproved; Religious thoughts may be infused
into

into him, and through the blessing of God, become powerful enough to rectify the byas of natural inclination in a great measure, for we have some helps on Nature's side too; the apprehension of a God is Natural, and a part of us, and so is the sense of Good and Evil, and the presagings of Immortality.

4. Timely Education is of like benefit in the gaining human Knowledge, because of that Docility, and yielding Humility that is at first in Children; and because 'tis easier to guide the Reason before it has used it self to wandering. Moreover, the Mind is capable of a directer view of Truth, before it is filled with prejudices, and perverse notions of things. Cogitation is natural to the Soul, and solid Knowledge is that which delights her. She is made to desire Truth, and Truth is made to satisfy her; but for want of care and order she becomes often alienated from her own Nature, and delights in Trash rather than her proper Food; by reason of a delight we take in variety. For 'tis equally hard to us not to think at all, and to think on steadily upon one thing; and the Mind had rather play hard (like a Child) than work easily. For because Truth does not lye open to the first easie Thought, but dwells in a difficult and obscure recess; the Mind

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is amazed at the difficulty, and is afraid to go in and pursue her, but runs away scared with the darkness, and delights with the first appearances, and so passes away from one thing to another, 'till she be filled with mistakes, and used to wandering; and then 'tis hard to bring her to consider orderly. To prevent this, there must be timely care taken to make the first steps easie and delightful, to use the Mind to care and constancy.

5. The early Education of Children (as their years and capacity require) prevents those ominous discouragements which they meet with, who enter later than ordinary; for he that comes late is prejudiced the first moment, because he must be placed below those of his own Age, which makes him look'd upon as the dull Child. And that is apt to damp him in his own conceit, and make him think that he is so; 'till by desponding he become what he feared others thought, and what himself imagined. Whereas, on the other hand, he that has gained a step before his Equals in years, is impregnated with hopes, and a desire of maintaining his Post that he has gained; and finding auspicious Eyes upon him, and a love to assist the pregnant, he receives, and gives himself encouragement to go on and succeed.

6. To this we may add Solomon's weighty reason, Train him up early while he is a *Child* in a good way, and then he will not forsake it *when he is old*. The sooner you give him Instruction, the more likely it is to last 'till Age. Whereas one would think that the later any thing was received into the mind, the more likely the memory should be to retain it 'till we grow old, and what was learnt very early, should wear away by degrees in such a length of time, and disappear quite before old Age; (so many Actions intervening, so many anxious Thoughts and Designs in Manhood entring into the Mind, likely to dispossess the former, and so many things being more freshly pictured in the memory, so great length of time remaining to make the first lively Colours look faint, if not decay quite.) 'Tis here all quite contrary. The sooner you begin, the more certainly all things retain their liveliness, though there be the longer time for them to be defaced. Neither is this without reason. For the sooner the apprehensions of Goodness, and worthy Knowledge are impressed upon the Soul, the fairer and lovelier are the *Idea's*. The Table is the clearer for you to draw upon, the Mind has no misapprehensions and prejudicate Notions, which sully the Soul: There are no vicious Habits,
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nor perverse Reasons to keep out Goodness and Truth. The Mind at first is more tender and sensible, and therefore receives the impression the deeper into it: Wherefore the earlier the impressions are made, they are more delightful, and are retained with greater pleasure, and that pleasure increases every day, as experience shews the sweetness and usefulness of Religious and Wise Counsels, which makes them grow into the Mind: Add to this, that fast retention in the Memory, of things done in our minority, which was mentioned before. It is as true also on the other hand, that if you *train up a Child in the way that he should not go, when he is old he will not depart from that* neither. This is apparent, as well in the faults of the Will, as in the mistakes of the Understanding. 'Tis almost impossible to deal with an overgrown Sinner, that from his Childhood has given himself over to wickedness. There is also a fixing of Errors in old Men, (who have not been used to the ingenuity of examining their Opinions, and doubting of their Abilities) you may as well draw Blood from some, as convince them of an error or conceit, that was in repute in their youth; for they grow *Axioms* in them; by them they judge of all arguing, and therefore there is no way for a new Argument to take place.

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Lastly, The earlier we are improved, the greater Power, the longer Season, and so the more opportunities we gain of bringing Glory to the great God, and doing good to Men, which two things are the grand Ends of the best institution, and the most glorious happiness of this life; they are the true Reasons for which one would desire to be well Educated. A Man had even as good have been born a Fool, or dropt into some dark corner of the World, and never see what Breeding or Learning means; as be furnished with great Abilities and Knowledge, only to do mischief, to manage Treasons, to head Seditions and Schisms, and to be witty against God and Virtue, and the common sense of Mankind.

I have named as many of the Benefits of training up Children in the way they should go, as I could think of, because the Consideration of them leads to a just value, and so to a grateful acknowledgment of them to the great Founder of the World, for who ever was thankful for what he never esteemed, or esteemed what he never thought of? I thought it not amiss to take notice of some things which seem small, both because their Effects are great, and because
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also they lead us to a higher value of the greater. For how much Gratitude do you owe to God, who after he had endowed you with natural Abilities, took care to plant you in a fruitful Soil, where they might increase, and you might excel other Men in that which is the Glory of Man? Who took care to place you where your Minds might be imbued with a sense of true Religion and Virtue, and improved with such Knowledge, as might make you shine, and adorn the Church and State? What should we render to God, who inspires the Hearts of Kings with such charitable Thoughts towards us? What should we return to the living God, who took care to lay in our Minds the Seeds of a blessed Immortality? Not only an Immortality in Fame and Glory among Men, which gives but little refreshment to the ashes of the Ambitious; but an Immortality in real Glory and Happiness. This was a Care which we were incapable of bestowing upon our selves, then when we most needed it; and if we had stayed till we became Men, it would have been too late, for by that time our Reason had been snarled, and all our Powers had become untunable.

Ecclef. 38.
24, &c.

Vers. 28.

Vers. 32.

Vers. 33.

Cap. 39. 1.
&c.

I cannot better represent to you this great goodness of God, than in the words of the wise Son of Sirach. The Wisdom of a Wise Man cometh by opportunity of leisure, and he that hath little business shall become Wise. How can he get Wisdom that holdeth the Plow, that glorieth in the Goad, that driveth Oxen, and is occupied in their Labours, and whose talk is of Bullocks? He giveth his mind to make Furrows, and is diligent to give the Kine Fodder. The Smith also sitting by the Anvil, and considering the Iron-work, the Vapour of the Fire wasteth his Flesh, and he sigheth with the heat of the Furnace: The noise of the Hammer and the Anvil is ever in his Ears. And so he describes the Carpenter, the Graver, the Potter: Men without whom a City cannot be inhabited. But they are confined to an Employment too narrow for Knowledge, and converse of Wise Men. They are not likely to be called forth to a larger Sphere of public Service. They shall not be sought for in public Counsel, nor sit in the Congregation, they shall not sit in the Judges Seat. But he that giveth his mind to the Law of the most High, and is occupied in the Meditation thereof, will seek out the Wisdom of the ancient, he will keep the sayings of renowned Men; he shall serve among great Men, and appear before Princes, he will travel through strange Countreys, for he hath tried

tried the Good and Evil among Men. And so he goes on elegantly. I will not trouble you with all of it, only conclude with his Exhortation so suitable to this Assembly. *Hearken unto me ye Holy Children, Vers. 13. and bud forth as the Rose growing by the Brook of the Field. And give ye a sweet savour as Frankincence, and flourish as a Lilly; send forth a sweet smell, and sing a Song of Praise; Bless the Lord in all his Works.*



FINIS.